

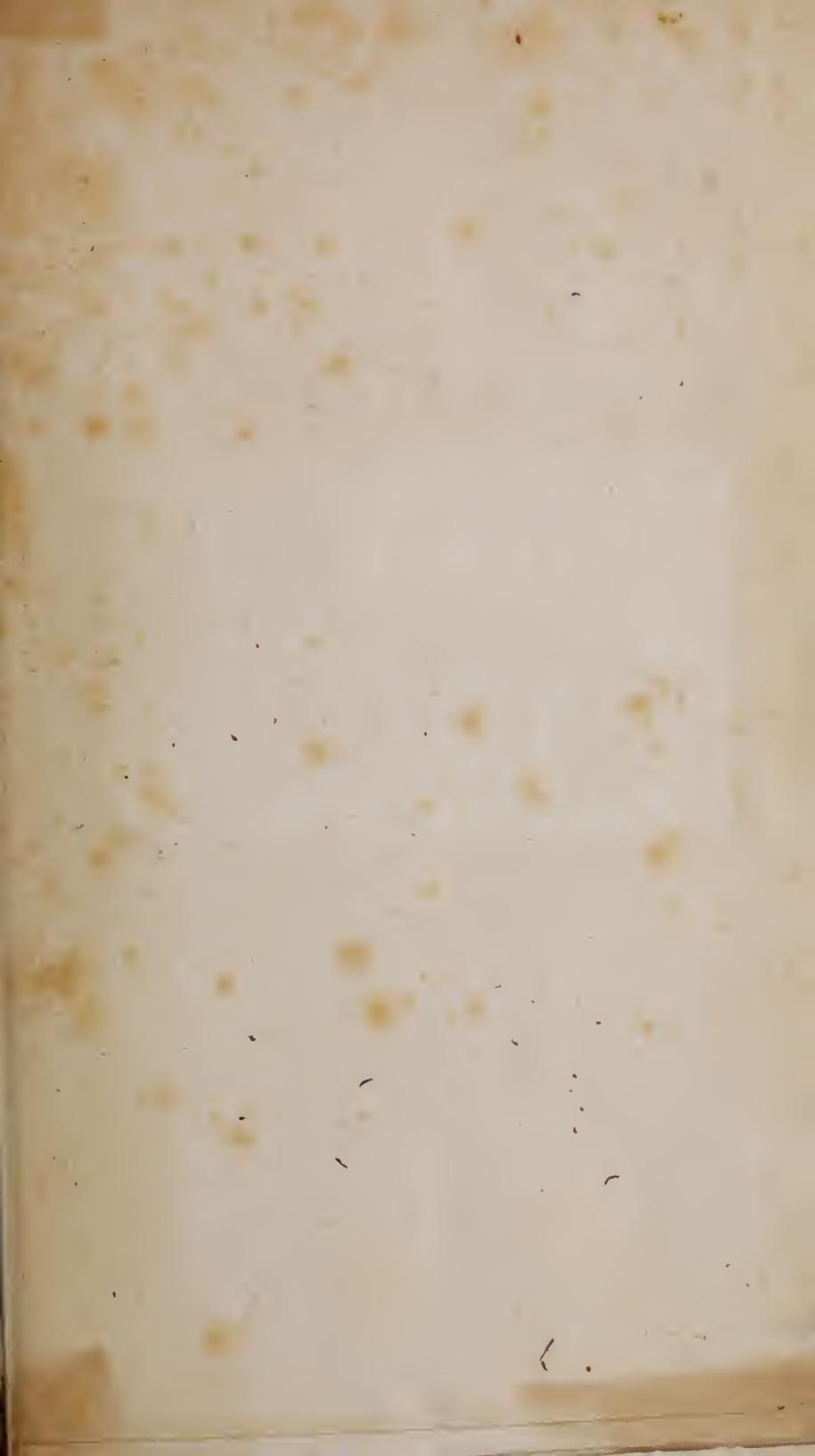
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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXIII.

SEPTEMBER, 1843.

NO. 9.

## American Baptist Board of Foreign Missions.

France.

LETTERS OF MR. WILLARD.

*Religious liberty in France; its extent—  
Decision of the Court of —.*

In the charter of 1830, Art. 5., is a provision, designed, evidently, to secure to every French citizen entire religious freedom. "Each one," it is said, "professes his religion with an equal liberty, and obtains for his worship the same protection." Unhappily, this fundamental article of the Constitution, so honorary to the progress of enlightened sentiment in France, and so consonant with the soundest views of governmental policy in countries where the utmost latitude of religious liberty prevails, has become in practice obsolete and dead. Partly in consequence of the enactment of laws indirectly at issue with the Constitution, and partly from the mal-administration of the laws under the influence of a blind zeal, or, which is more commonly the case, by the instigation of Romish priests, Christians, protestant or dissident, are subjected to a twofold encroachment on their religious rights. They are prohibited, first, from attempting to give religious instruction to others; and, next, are intermeddled with and subjected to "pains and penalties" in worshipping God for themselves, and even for conversing together of things pertaining to God. Such proceedings are an outrage upon the name of religious freedom: it is religious despotism, and suited rather to the meridian of Ava or Peking than of the "centre of civilization."

The laws to which we have alluded, are Articles 291 and 294 of the Penal Code, in regard to associations formed or convened without an authorization from the civil government. Article 291 reads thus: "No asso-

ciation of more than twenty persons,\* whose object shall be to meet every day or on certain fixed days for religious, literary, political, or other purposes, can be formed but with the consent of the government, and upon the conditions which the public authority shall please to impose upon the society." The following is Art. 294: "Every individual, who without the permission of the municipal authority shall have granted or consented to the use of his house or of his apartment, in whole or in part, for the meeting of the members of an association even authorized; or for the exercise of worship; shall be punished in a fine of from sixteen to two hundred francs." It is easy to see how, even in a rigid adherence to the letter of such laws, the rights of religious worship might be grievously trammelled and in effect broken down. There must be had, first of all, "the consent of the government" to the formation of an association, and "on the conditions which the public authority shall please to impose;" and then, "permission of the municipal authority" "for the meeting of the members of an association even authorized." And who is the government, or the municipal authority, of whom leave is to be obtained, and who can impose such conditions as he pleases? The *mayor of the commune*; who is generally a papist, and under the control of the priest. And what disposition will *he* have to authorize a separate religious association, and what "conditions" will he be likely to impose? especially as there seems to be no penalty for withholding an authorization on insufficient grounds.

The French correspondent of the N. York Observer, G. de F., in a late communication speaking of this subjection to the Romish

\* Not including residents of the house where the association meets.

clergy, says,—“ You may remonstrate to the prefect! But the prefects try to please the bishops, and will not be more favorable to us than the mayors. Well! you may complain to the minister of worship! This is easily said; but should the minister of worship, from one political motive or another, fear to offend the catholic clergy, what becomes of us? We are free, only we must obtain authority from mayors, prefects, secretaries of state, who consult the priests, our adversaries, to know what they must do! I repeat, is it not a mockery? Is it not saying to us: ‘ You, protestants, are merely *tolerated*; you have churches in six hundred communes,\* so be it, we consent; but you are forbidden to preach elsewhere, and we shall take great care not to open the door to your attempts at evangelization!’ The result is, that French protestants are *impounded, shut up, imprisoned* in their present limits, and cannot pass them but by consent of the papists.”

Such may be the operation of the laws, even where there is no palpable violation of the letter.

The proceedings of the Court of — detailed below, are illustrative, however, not so much of the inequality of the laws, as of their corrupt administration. It appears that in Dec., 1842, one of the colporteurs in connexion with the French Mission visited a village for the purpose of holding a religious meeting, but in consequence of the interference of the civil authorities, refrained from the attempt. In a letter to Mr. Willard, dated Dec. 12, he writes as follows:—

“ I have just experienced the truth of the words which our Savior spoke,— ‘ They shall deliver you up to the tribunals and to the synagogues, and you shall be scourged and brought before kings for my sake for a testimony unto them.’ I went, as usual, to — last Friday, but could not hold a meeting because the authorities were opposed to it. A notice had been put up on the church door, forbidding the reception of any one for conducting protestant worship without an authorization. Seeing this prohibition, I held no meeting,—besides, I was afraid of a revolt; nearly 500 persons were disposed to hear me; who said that I might perform the service without fear,—that if the mayor came they would soon wind up his business for him,—that they would throw him into the pool near the house where the meeting was

holden. I have just been cited to appear before the *Juge d' Instruction* at —, to answer to this affair. Mr. — is also cited to appear. I thank God that —, the three whom I have found most advanced in that village, are not discouraged,—on the contrary, this trouble has confirmed them still more. They have told me that they see, indeed, that, as in the time of our Savior, the servant is not greater than his master, and that with his grace they hope to conquer unto the end.”

The citation was duly attended to, the *Juge d' Instruction* interrogating Mr. — on every point, in regard to the Society (the Board), its regulations, its agents, its seat, the salary which it gave, &c., “ and he told the whole truth.”

One of the native preachers was also cited before the judge. The following is an extract of a letter from him, dated Jan. 4, 1843.

“ The affair of — is very complicated, the curé having conducted very improperly, and the greater part of what has transpired in the commune being attributed to him. I explained to the *Juge d' Instruction* the manner in which the thing happened, and told him what the mayor had said to me, and what he had promised me. I saw that he was surprised at my deposition, and especially at that part of it respecting the conduct of the mayor in this business. As far as I can decide, it is not yet certain that we shall have to appear before the tribunal, but our meetings are stopped at —, and the inhabitants are calling loudly for us to come again. They have requested me to draw up a petition, telling me that forty or fifty heads of families would sign it. But so long as the authorities retain their present disposition in regard to the liberty of worship, what can we hope for, more than to satisfy the people by being able to say that we have done all we can? The mischief which the curé thought to do has fallen upon himself,—he has been obliged, against his will, to leave the commune, and another has taken his place. The friends appear well disposed, and promise to stand firm. God is able to direct all for his own glory, and to accomplish his work in spite of the opposition of adversaries. May He help us to live in a prayerful spirit, and give us strength to bear the cross.”

\* There are about 40,000 communes in France.

Eventually, however, the affair was brought before the court, and below we have an out-



line of its manner of conducting the inquisition. The extracts are from a letter to Mr. Willard from the colporteur already referred to, and are dated April 27.

“On Friday, 13th inst., the tribunal of — repeated, as far as it was able, the injustice which condemned to death our Master on the same day about eighteen hundred years ago. The following are the most striking facts which my memory can recall.

At 1 o'clock, P. M., the procureur du roi read the accusation against Mr. —, of having permitted in his house in December, January, February and March, the exercise of protestant worship, and in contempt of the prohibition of the mayor.

(The mayor of — is interrogated.)

*The President.* Declare the truth concerning what you know of the offence with which Mr. — is charged.

*Mayor.* Since my prohibition of 4th December, I have no certain knowledge that any worship has existed at the said —'s house.

*P.* I have before my eyes your letter of January, saying to the procureur du roi that the meetings still continued.

*M.* I heard say indirectly that the protestants still came to —'s; and at the request of the procureur du roi, I communicated to him what I knew.

*P.* You have no personal conviction that there has existed any worship at —'s since your prohibition? *M.* No. *P.* Go sit down.

(Three witnesses whom we had summoned are called. The President to the first witness, the *garde champêtre* of the commune.)

*P.* Declare what you know of —'s affair.

*W.* In obedience to an order received from the mayor to enter a complaint as soon as I should discover that worship was holden at —'s, I repaired to his house every time the protestants came, and I observed what passed in the house without being perceived. I always found them, seven or eight in number at most, seated by the fire, conversing upon religion indeed, but finding no possibility of entering a complaint on that account, I withdrew, waiting for a more favorable opportunity.

*P.* And that is all you know? *W.* Yes. *P.* Go sit down.

(Second witness, member of the municipal council.)

*P.* Declare what you know of the affair of —.

*W.* I was present almost every time that the protestants visited —, both before and after the mayor's prohibition of 4th December. I observed that Messrs. — and — after that prohibition did nothing but converse upon the gospel with us, who were at most from six to eight, sitting around the fire.

*P.* Was not the gospel read and commented upon? *W.* Yes.

*P.* How did you know when the protestants came?

*W.* I had requested — to let me know, because I was very desirous of being in their company.

*P.* Were there set days for the meeting?

*W.* No. It was only in passing that they visited us; or, at any rate, there were no fixed days, otherwise I should have had no need of being notified.

(The third witness deposed in nearly the same terms.)

*P.* (To Mr. —.) You are summoned to answer for having infringed the laws by permitting a religious service in your house after you were forbidden to do so.

— Since I have had knowledge of that prohibition, we have confined ourselves to conversing upon religion with a few neighbors, by our fireside.

*P.* Before that prohibition, how many persons came to hear preaching?

— I cannot tell you the number, but I know there were many?

*P.* How does it happen that their number has diminished? — I do not know.

*P.* You left your door, as before, open to the public?

— We have never bolted our door for the purpose of talking of religious things.

*P.* You have nothing more to say? — No. *P.* Go sit down.

*The P. du R.* The court must have remarked that meetings have been holden at —'s, since he himself declares that he does not know the number of persons who were present.

*Coun. for Def.* We are cited to answer for December, January, February and March only,—it is not proved that there were any meetings during that time.

*P. du R.* It is, nevertheless, true, that the exercise of protestant worship has existed, since their worship consists in simply reading the gospel and commenting upon it. Since the pro-

hibition of the mayor, worship has existed at —'s; only with a less number of hearers.

*Coun. for Def.* According to the system of the public ministry,\* then, a citizen would not be permitted to take into his house a person to instruct himself and his children in the truths of his religion, whether catholic, protestant, or any other,—but would be accused and condemned as having transgressed the laws of the kingdom. The persons who visited —'s family are not† protestant ministers,—if they had read Paul and Virginia one would then have accused them of political intrigues. They read the gospel,—I say that they did well,—that they had a right to do so,—that every citizen has the same right as they to read the gospel in his family without an authorization,—even that they have no need of one.

(The people present desire to hear the result of the investigation.)

*P.* The court will pronounce its decision at the close of the hearing.

(General murmur. Two hours pass,—the people grow weary and retire.)

*P.* The court is going to retire to consult upon the case of —.

(An hour passes. — and a few others only remain.)

*P.* The court applying to Mr. — the 291st and 294th Articles of the Penal Code, condemns the said — to sixteen francs fine and costs."

Comment is unnecessary. Even the court appear to have been conscious of the unjustifiableness of their doings, and apprehensive of popular odium; being "careful not to pronounce their decision until the people, wearied with waiting, had retired;—otherwise the cry of injustice would have rung loud in that hall. The object of the government seems to be to oppress and persecute *protestantism in France*, as well as in the isles of the Pacific."

### Germany.

EXTRACTS FROM A LETTER OF MR. LEHMANN, DATED BERLIN, MAY 31, 1843.

We alluded in our last number to the prosperity of the Berlin church, as exhibited in the letter from which we make the following extracts. The resolution referred to in the

first paragraph, was designed to enable Mr. Lehmann to give himself wholly "to prayer and the preaching of the word."

O how glad was I, when I saw, by your letter and the blessed resolution of the Board, my poor life, and strength, and time, *entirely* devoted to the most holy work of preaching salvation and the full truth, as sincerely conceived, of Jesus Christ! Glad that, with Paul, I could count "loss for Christ" things that were formerly gain to me, and could pursue another course of life, presenting all my faculties to Him alone who wholly gave himself for me. Accept my warmest thanks,—which I wish to express to the Board, whom I fully regard as *His* instruments who reigns on earth and especially amongst his saints. Whatever may be the results of the resolution, (and why should I not anticipate the most glorious?) they are planned by our divine Master; who first "counted me faithful, putting me into the ministry," and now calls me to work exclusively, so long as my day lasts, for Him, even for Him alone.

On the 1st of April, of this year, I began to labor exclusively for Christ. My first object was and is, to work up all such things as had been most retarded; such as to copy my journal and send it to you more regularly, to put in order the records of our church, and to pay as much attention as possible to our children, on whom our hope for the future greatly rests. These I have now registered; and I find that nearly 100 were presented to our care, thirty-three of whom have been removed by death. Of the sixty-seven remaining, eight have become members of our church, of the age of fourteen and upwards; and our main object, of course, is to lead the rest also, to the good Shepherd. We are still obliged to send them to the schools of the city, as our means would not enable us to support a private teacher; and, besides, the great diversity of education and destination would not allow the same common arrangement for all. However, their religious instruction depends entirely on us, and on the two brethren who devote their time on Lord's-day to our Sabbath school. This consists of twenty-three children at present, some being too young and others too old, and some being children of parents, who on account of the violence we suffered, have withdrawn. To children other than our own, 'the

\* The procureur du roi, the counsel for the Crown, is so called—the accuser.

† Said in reference to the legalized protestant church.



laws respecting schools forbid us to extend freely our operations.

Our meetings are again frequented more than they were last year. The outrage to which those who then attended were subjected, prevented many from coming again. Still, they have not been so crowded as before that occurrence; although no disturbance has again taken place, and all is orderly and devout. The disturbers of our peace are still under trial before the civil court, and sentence is not pronounced. But some have made appeals to our benevolence, and asked forgiveness and our intervention in their favor at court; to which we have readily acceded.

The number of baptisms has now reached seventy, and some are about to be added, who are already received by the church. In consequence, however, of withdrawals and deaths, our clear increase is only fifty-four. I rejoice to say that love and harmony prevail among these sheep of Jesus, that they are very much attached to me, and give me every sign of love in their power; and though they belong chiefly to the poor,—yet poor also in spirit,—yet I must confess I feel more happy among them than formerly in the finest circles of my friends, of this world, and even of Christians of a more general cast. For I am occupied, specially on the Sabbath, wholly with my flock. We have two stated services on that day for preaching, and an evening meeting for conversation, prayer, singing hymns, and exhortation, when, alternately, some members speak also.

Our brethren living in Seegafield\* have also been permitted to edify themselves in peace. The Lord himself has judged there. The greatest adversary was suddenly summoned before the supreme Judge; and now the word of salvation is freely preached, and I, who formerly was driven away by force, have frequently since preached publicly. The clergyman of the village, who was at first opposed to us, has also become friendly,—since I visited him and engaged in the cause of temperance,—and has invited me to call on him as often as I go to the village.

Our br. Werner, of Bitterfield, although tried before a court of justice, (see p. 78 of this vol.,) has not been sentenced to any fine, but is suffered to preach, and baptize even, though

only in the presence of a limited number. I rejoice much in the faithfulness of that dear brother.

I visited recently the cities of Spandau and Pottsdam, and had intimate intercourse with believers there. For several of them I entertain pleasant hopes, that they will come forward in the great cause of our Lord. I intend to make other tours, but of less than a week; for there are none among us who can preach and conduct a regular service, and the regular supply of our pulpit is highly requisite for our cause here. O that such a brother as Mr. K. could help me, but br. O. cannot spare him, and he is of great service now in Hamburg. We want nothing so much as preachers, but the great Shepherd only can awaken them.

Our transactions with government are the same as mentioned in my last letter. The articles have been delivered to the ministry, but no decision has been announced. When I had baptized again, I was summoned by the police, to declare how I had done it, and to whom. I replied that it had been done in accordance with the high decree, viz., *not publicly*, and without naming the place. Our subsequent baptisms have also been performed in retirement, and though I have the facts reported to the police, no interdiction has followed. Our new-born children have also been reported to be registered, and I have been officially reminded to do this regularly.

In Memel there have occurred strange events. By a letter of our dear br. Remmers, of Jever, who had gone to that city to strengthen the few brethren who had separated from Mr. G., I am informed that in consequence of the unwise and offensive behavior of the latter, a great excitement of the population had broken out; they had broken into the meeting and turned the assembly out; the whole garrison had been got under arms, and a general agitation prevailed in the town several days. Mr. G. has escaped in a ship bound to England. During all this the Lord has wonderfully protected the feeble band of those Baptists who meet with br. R., and though threats have been uttered against them, hope is entertained that the Almighty will preserve them as in the hollow of his hand.

Now my paper is nearly spent, and I will only mention some of the labors in writing, which I contemplate. First, a compilation of the best English works

\* About three miles distant.

on sound principles of church and state, and the evil consequences of union of power in both. There is, perhaps, no subject on which the views of men all over the continent are so perplexed as this, and the right exhibition of which is more urgently demanded for the welfare of Zion. The publication of a suitable hymn book for our churches, is likewise much required. Then, which will be most difficult of all, the publication of a periodical in our favor. May God grant me strength equal to my day, and grace, that I may be found faithful and bear much fruit which may remain unto the day of our Lord Jesus Christ.

### Tavoy Mission.

EXTRACTS FROM A LETTER OF MR. BENNETT, DATED JAN. 30, 1843.

#### Tavoy printing department in 1842—Karen New Testament.

It will be seen from the following table that a large portion of the New Testament in Karen was printed in 1842, and that an edition of the entire New Testament is in process of publication, and will, probably, be completed the current year. The editions are small, to

give opportunity for revising the translations, and because the readers are not yet numerous. But the work, we may confidently believe, has been faithfully executed, and with a high degree of accuracy. A part of the epistles were translated by Mr. Vinton and Mr. Wade, who have also been consulted in regard to other portions of the Testament: but the responsibility has been devolved chiefly on Mr. Mason, who has been specially devoted to the work for several years, and whose thorough knowledge of the scriptures in their original tongues, and rare critical acumen, together with his familiarity with the Karen, and his high sense of the truth and conscientiousness which become a translator of the word of God, peculiarly qualified him for the important service.

Thus the scriptures of the New Testament are given to another of the tribes of the earth, in their own language; a language itself written out and made intelligible to them by those who have made it the repository of the truths of God.

As soon as possible after my arrival in Tavoy, we commenced printing. The first form of Romans went to press about the 15th of May, and the press was kept in motion until the 20th of December. The following books have been printed:—

	Size.	Pages.	Cops.	Total pp.
<i>In Sgau Karen.</i>				
Romans,	1st ed. 12mo.	64	1500	96,000
Child's Book,	2d " " "	154	1000	154,000
Supplement to Hymn Book,	1st " 32 "	123	1500	192,000
Epistles of James, 1st, 2d, and 3d of John,	" " 12 "	48	1500	72,000
Sermon on the Mount,	2d " 96 "	96	1000	96,000
The Teacher,	1st " 32 "	123	1000	123,000
New Testament, (first 10 signatures,)*	" " 12 "	120	2000	240,000
Matthew's Gospel,	2d " " "	74	500	37,000
Todd's Lectures,	1st " " "	224	1000	224,000
Epistles to Galatians, Ephesians, Philip- pians, Colossians, Thessalonians, Timo- thy, Titus, and Philemon, of Peter, and Jude,	" " " "	208	1000	208,000
Karen Newspaper, 4 No.'s, 4to.,	4to.	20	1200	6,000
<i>In English and Karen.</i>				
Karen Dictionary, (commenced,)	" " " "	52	300	15,600
<i>In English.</i>				
Memoir of Ko Thah-Byu,	" " 12mo.	204	100	20,400
<i>In Burmese.</i>				
On Repentance,	" " 32mo.	320	1000	320,000
Totals,		1840	14,600	1,809,000
			Issued during the year,	9,057 1,531,884

\* Only Matthew and Mark printed.



Total pages printed at Tavoy from April 15, 1837, to December, 1842, 11,281,400.

Beside the above printing, there have been 2974 volumes bound in the bindery, beside more than twice that number of books stitched and put up in stiff covers. In the foundry some new punches have been cut, and matrices made, and a font of Karen cast, and another of Burmese, together comprising more than 1000 pounds of type.

After the printing of the New Testament was commenced, some of the brethren were desirous that the epistles should be printed and circulated before the entire New Testament was completed; and as there could not be that attention given to the revision of the copy for the press which was desirable, the epistles have been printed the present season, and no more than Matthew and Mark on the entire Testament. Whether the whole Testament will be completed the present rains or not, is uncertain; it will be printed as fast as the copy is provided; and I have some hope that in the year 1843, the Karens will have the entire New Testament in one bound volume. To this event, we have been looking forward for some years, and laboring in hope.

You will perceive from the accompanying report, that an edition of the Karen dictionary has been commenced. This is a book greatly needed by all who are laboring in Karen, or studying the Karen language, or who may yet study the language. Some years will however elapse, probably, ere it is completed. How large a volume it will be, when completed, is not now known; but it will, most likely, be over 1000 pages, 4to.

The Memoir of Ko Thah-Byu was printed mostly for subscribers, whose subscriptions paid the expense. It is now out of print, and in demand, and, perhaps, a second edition will be published this year.

The amount of printing in the above list, of scriptures for the American and Foreign Bible Society, amounts to about \$1000. We shall need the present year from the Bible Society, from \$3000 to \$5000, if we complete the New Testament.

Only one work, and that in Burmese, has been issued at the expense of the American Tract Society,—the volume on Repentance, by Rev. Mr. Gallaudet. This book, binding and printing, amounts to about \$100, or ten cents per copy, bound.

No school books, except the Child's Book, have been issued the past year, though greatly needed; but some are in preparation, and it is expected will be printed the coming rains.

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EXTRACTS FROM A LETTER OF MRS. WADE.

*School Department—Notices of beneficiaries.*

A letter has been received from Mrs. Wade, giving an account of the schools under her care in 1842, and particularly of beneficiaries supported by annual contributions, as designated by the donors. The first school was at the New Village, so called, one tide above Tavoy, on Tavoy river; which contained twenty pupils, and continued till near the close of the "dry season." During the session of the school a revival of religion was enjoyed in the village, in which the school participated; and "nine of the pupils were converted, six of the number promising boys." (See also p. 3, of this vol.) At the commencement of the rains the school was reopened at Tavoy, and during the first two months, numbered from sixty to seventy scholars, including eight or ten assistants taught by Mr. Mason. It was then reduced by the dismissal of pupils from Ya and Mata, in consequence of the failure of Mrs. Wade's health; and so continued, until "the close of the rains enabled the members to return to their homes on the sea-coast with safety and comfort." Of the character of the school, an opinion may be formed from the outline which Mrs. Wade gives of some of its members, and which we here subjoin specially for the information of the friends by whose liberality they are supported.

"Ann H. Judson" has been in school last dry season at the New Village, and likewise here in Tavoy during the last rains. She is a modest, amiable girl, has now a tolerable education, and gave pleasing evidence of being born again in the little revival in the school at the New Village. We hear the best accounts of her since she returned to her friends at the close of the rains, and she will, probably, be baptized within a few weeks, when we visit the village. May she be numbered among the spiritual children of those who have so kindly supported her!

"Abigail Ripley" is an uncommonly sweet, interesting, young Miss, has made good proficiency in her studies, and entertains a feeble hope in Christ.



Have had one affectionate letter from her since she left, and we pray for her, that her "faith fail not." She lost her mother in infancy, is not happy with her step-mother, and is peculiarly an object of Christian charity.

"Hannah C. Jenkins" lost both her parents by the cholera, and has been adopted by the good pastor of Mata church, as his daughter; was converted in the school at Mata two years ago, and was accepted by the church a year ago, but is still waiting for baptism.

"Welthea Delano Whitten" belongs to br. Mason's flock at the south, gives pleasing evidence of piety, is respectable as a scholar, and is modest, unassuming, and uncommonly handsome and graceful in her manners.

"R. Eugenia T——" makes good proficiency in her studies, gives good evidence of piety, and expects to be baptized when Mr. Wade next visits the Ya Karens, to whose village she belongs.

"Lucy Ann Herndon" is an interesting, intelligent young member of the church at Mata, and delights to be in school. We trust she is destined for usefulness.

"The Knowles Scholarship" now supports an interesting orphan girl, who was hopefully converted in the little revival at the New Village, and has been since baptized. She is sister to br. Mason's valuable Karen assistant, and we hope she may follow his example of consistent piety and unwearied labors of love.

"Francis Wayland" lost his mother in infancy, and then a good step-mother some years after; and during the last rainy season his father was killed by a tiger. But we trust they are all safe forever, now; and Francis, though still a small boy, gives uncommon evidence of talent, and being nephew to br. Mason's Karen assistant, who is now his guardian, we hope for the future improvement of the child in knowledge, and that he may early give his heart to God. It is desirable that he should be supported in school several years.

"Robert B. Semple," having lost his good pious mother by five hours' illness, of cholera, now lives with Mr. Wade's, assistant, his wife being a beloved sister of the little boy. He is a very pleasant, playful child, and learns his lessons quick. He, too, ought to be continued eight or ten years in school.

"Augustus F. Willard" is the son of

one of the southern Karens, is thirteen or fourteen years old, makes good proficiency in his studies, and is uncommonly amiable in his disposition. He professed a hope in Christ while with us the past rainy season, though it remains to be seen whether his faith will stand the test of being separated from us.

"Alonzo King" is a lad of respectable talents, and being brother to "Robert B. Semple," and living almost constantly under our influence, we hope he may make a useful man.

"Timothy Boutelle" is the son of one of our faithful Karen preachers, who being almost always absent from home, the boy has been neglected, but possesses good talents, and now entertains a hope in Christ.

"Rufus Babcock" is a small and very bright, promising boy. His father belongs to the Mata church.

"Richard Fletcher" is the son of one of the Siamese Karens, who came over to us and was converted some years ago. He is a fine, promising boy, was hopefully converted in the school more than a year ago, and will, we trust, be baptized soon. He has friends still in Siam, and we hope he may yet become a missionary to the Karens of that country.

"William D. Ticknor" is also the son of one of our assistants, and is now fifteen or sixteen years old, having been in school most of the time for several years, and a consistent member of the church for some time. Besides the books he has studied, he writes a beautiful hand, copies maps, which are much admired, and has been very useful to me in teaching the small children. He is a very amiable, pleasant lad, and, we trust, destined for usefulness.

"Seth Grout" is a pious, pleasant young man, who has been under instruction with a view to public usefulness. He is respectable as to talents and acquirements.

"Elisha Tucker" is an uncommonly bright, promising boy, eight or nine years of age, entertained a hope in Christ during the revival in the New Village last year, and gives pleasing evidence of piety. While the money was on the way for his support, he was giving his heart to God. Was not this in answer to prayer?

The young man supported by the first "Portland Scholarship," has been, during the past rainy season, mostly under br. Mason's instruction, has

made respectable proficiency in his studies, and is now in the southern villages, preaching what he has learned to those less instructed. We expect him to return to us at the commencement of next rains, and continue his studies. His talents are of the middling class, but he is amiable and agreeable in his deportment, and the spirit of piety which he has manifested, gives us pleasing hope of his future usefulness.

The second "Portland Scholarship" now supports a young married man of uncommon promise. Besides an amiable temper, pleasant manners, and unusual intelligence, he appears to grow in grace, and says he has dedicated himself and every thing he possesses *entirely* to God, and intends to live only to serve Him and do His will.

Although it is some time since we have received any remittance for the support of "Jonathan D. Price," yet, having learned that it was occasioned by the loss of a letter, which caused delay of intelligence, we have continued to support the fine little boy who bears the name, and feel happy to state that he continues to give evidence of having been converted in the revival beforementioned at the New Village. We trust he will appear at last as a bright gem in the crown of the amiable friend who has formerly given so liberally for his support.

In regard to the selection of the pupils, it is remarked by Mrs. Wade, those are chosen whom the missionaries themselves would wish to patronize. "In consequence, however, of the present unsettled state of the Karens, occasioning the removal of families, and the inroads of sickness and death, the most promising scholars, and some who were expected to remain for years, are often taken away, and it is necessary to supply their places with others. There is much disadvantage in this, yet it frequently happens that where two or three pupils successively bear the same name, all are, by being brought into the school, converted to God."<sup>\*</sup>

\* The names of beneficiaries in 1841, reported by Mrs. Wade, were, of girls; E. M. Pryor, Frances A. Anderson, Sarah L. Sommers, Elizabeth Coggeshall, Harriet Wells, Mary Ann Welch, Ann Freeman, Maria T. Jackson, Sarah L. Pattison, Priscilla Williams, Mary Hubbard, Nancy Semple, Maria Staughton, Ann H. Judson, Abby B. Perry, Prudence Farwell, Clara E. Church, Abigail Davis, Mary Ripley, Sarah Boardman, Susan E. Knowles, Harriet N. Andem, Deborah Wade, Abigail Ripley, Lucinda Gill, Mary Ann Leverett,

The following remarks, of the same general import, are also from Mrs. Wade. "If a pupil has been named and some account of him written home, and he is afterwards taken from school, we have usually transferred the name to another pupil. In this way, the money given for one pupil is often expended on three or four, so that the *names* are practically a kind of *scholarship*. This should be understood by the donors; else they will be astonished by the report of the pupils they support being converted three or four times. But, notwithstanding these difficulties, we consider our schools second in importance only to preaching, which seems to be the great means to be used in the conversion of the world. The members of the church send their children to school with the expectation of their not only learning to read, but also of their being converted to God by means of the instruction they will enjoy. For this they pray; and it has been delightful to us to witness the large number of hopeful conversions in these schools."

#### *Health of Mr. and Mrs. Wade—Need of helpers.*

The burden of the Karen boarding-schools at Tavoy, in past years, has rested principally upon Mrs. Wade, the attention of Mrs. Mason and Mrs. Bennett being restricted mostly to the Burman department. The following extracts from her last communication contain an appeal for help, which we have not felt at liberty to withhold, although apparently not designed for publication.

After the date of my last, (Oct. 1841,) I accompanied Mr. Wade, as usual, in his visits among the Karens on the river; but, having suffered much from fever in the jungles, I was unable to accompany him in the fatiguing overland journey to Mata and the Karens of that region. Mr. Wade, on the contrary, having enjoyed better health than usual for some time, concluded to try to travel again alone. He had scarcely reached the first village, however, when he had a slight attack of fever, and this

Knowles Scholarship, L. A. H., and Lydia M. Malcom:—and the following names of boys; Bartholomew T. Welch, Charles Sears, Francis Wayland, William Manning, Henry J. Hall, Ralph Curtis, Robert B. Semple, John M. Wilson, Hutchinson King, Levi Tucker, George D. Boardman, Joseph Grafton, Jonathan D. Price, William Hague, John C. Welch, Jacob Knapp, Jeremiah Hall, Archibald Maclay, John Wayland Greene, Augustus F. Willard, Timothy Boutelle, S. F. Smith, Leonidas Mayer, Alonzo King, and Benjamin Willard.



was soon after succeeded by a return of his old complaint, so that he was obliged to travel and labor in great weakness and suffering. At last he became so extremely ill, as to alarm the poor Karens, who brought him home on a litter so soon as he could be removed.

There are now at Mata and in the villages of that region, besides all who have died and a very few who have fallen away, 320 members in good standing in the church; besides about a dozen approved and accepted by the church a year ago, but no one to baptize them. Many of the members of this church have not seen a missionary's face for about two years, nor has the church enjoyed the blessed ordinance of the "Lord's supper" during that long period; but it is extremely uncertain with regard to my being able to visit them *this season*; and there is no question with regard to Mr. Wade's duty in travelling alone. The churches who have entered into this good work among the Karens, ought to recollect that we have been now nearly twenty years employed as their missionaries, and that ours has been a *long life* for India; that we are now, (though in the prime of life,) almost worn out, and looking for our summons to the "home of the weary pilgrim."

Besides the large church at Mata, Mr. Wade has under his charge a little church which numbers twenty-four, at Toung-byouk, between three and four days' journey south of Tavoy, and another church of Ya Karens, between four and five days distant on the Tavoy river, which numbers forty members. The church at Toung-byouk he has not visited for about two years, and it is very uncertain whether he will be able to see them this dry season.

Could these lovely churches, which God has raised up among the Karens, have *efficient instruction*, and there be a sufficient number of missionaries to superintend the education of the youth and children, we have not a doubt but we should soon see the churches beginning to *stand alone*, with pastors and deacons able to guide them, with very little assistance either in time or money from the missionaries. But is the sustaining of these churches all that is to be done? The churches at home ought to know that the care of about 600 church members, (including those waiting for baptism,) scattered far and wide in the villages, together with the translation of the scriptures, and preparing

other books, educating the assistants, and all the children who get any education, &c., &c., is *full employment* for two missionaries, and more, indeed, than they can do; so that who are to care for the souls perishing in the villages all around us, without the knowledge of a Savior? Truly the "harvest is great,"—but where are the laborers? Never before have we seen such tokens of the Holy Spirit being in the midst of us, and yet our hearts sink within us from a consciousness of inability to perform the labor necessary for the ingathering of precious souls. Br. Mason is now saying to us, "I have sent on the young assistants from the school into all the southern villages to call the people together for a great meeting, and to stir up the converts to pray,—and now, come, go with me, that we may offer the united, 'fervent, effectual prayer of the righteous,' that perishing souls may be saved." What shall we do? Shall we leave again Mata, and all the villages of that region, to go? Or shall we leave our dear brother, pale and feeble as he is, to go off depressed and discouraged, entirely alone, to such a work? O my God, *stay thy hand!* Let not the curse of Meroz go forth, because our dear brethren at home, enjoying so richly all the blessings of the gospel, will not "come up to the help of the Lord against the mighty."

There has not been one of the eight years which we have spent in Tavoy, that I have not felt, at times, my health suffering from laboring beyond my strength; yet I have lived in hopes of seeing others arrive to fill my place, though my days should be thus shortened. But I have *hoped in vain*, and now my health has so failed, I am obliged to relinquish for the future all charge of educating the boys, or doing any thing for our Karen assistants, and confine my efforts to the charge of the girls. This will afford me full occupation, even with my best health. Must the assistants and boys then remain in the jungles without instruction? We have been cheered by hearing that the Board design to establish a seminary for the instruction of the Karen assistants, but our poor, ignorant, jungle-loving Karens here in Tavoy, will not, on any account, consent to go to Maulmain to school. To leave their homes and friends and come to Tavoy for five months at a time, is more than they could be induced to do, were it not for their love for their teachers. Perhaps



there may now and then be found an individual exception to these remarks, but from close observation and experience for eight years, I am persuaded that this will prove to be the case. I have been *astonished beyond description*, at the apathy of the Missionary Convention with regard to the education of these interesting young preachers, and to the state of the Karens generally. Where, in modern missions, has such a field been presented to the church?

under such a government, with so few obstacles in the way, and such a prospect of a general turning to the Lord? But alas! the *few* missionaries sent into the field are fainting under the "burden and heat of the day," and the precious "sheaves" are not gathered in. O thou great Lord of the harvest, send forth more laborers before we sink into our graves and the work wholly cease.

## Miscellany.

### SHORT SERMON.—NO. VI.

*How many loaves have ye? Go and see.*—Mark vi. 38.

There is a richness of instruction in all the incidents of our Savior's life, which we, I fear, do not often take the trouble to arrive at. We look at his miracles, for instance, as evidences of his divine power and unwearied compassion. But we rarely proceed further and inquire, what is the moral lesson which the Holy Ghost intended to teach *me* from the record of these remarkable facts? Thus, in the history of the Syrophenician woman, how perennial a fountain of encouragement to importunate prayer is opened to every humble believer? And, thus, in the miracle from which the text is taken, I think there may be found several lessons which may guide the conscience and encourage the hope of every true-hearted disciple.

Turn we for a moment to the scene before us. An immense multitude, five thousand men, besides women and children, have followed the blessed Savior from all the towns and villages in the neighborhood. They have listened to his instructions throughout the live-long day. "Divers of them came from far." The burning sun of Syria pours down upon them its scorching effulgence. The strongest are exhausted, the weaker are fainting with heat, famine, and thirst. The dictate of humanity is uttered by the Redeemer in the words, "Give ye them to eat." The disciples

plead that the thing is impossible. Our Lord commands them to look at their store. The report is discouraging. Their provisions were *barely enough for themselves*. They had only "five loaves and two small fishes." This was, however, no reason for delaying the work of benevolence. The multitude sit down. Our Lord blesses the bread and the distribution commences. All eat and are filled. But christianity teaches economy as well as benevolence. "Gather up the fragments that nothing be lost." They did so, and twelve baskets are loaded with the remainder, after every one has been satisfied.

Let us now seek for the moral lesson which this narrative is intended to convey. To me it seems to teach in the first place,

I. *The smallness of our means forms no reason why we should not engage in the work of benevolence.* Who can conceive of more limited means than those of the disciples? five loaves and two fishes among many thousands. Yet our Lord commands the multitude to sit down. He begins with this little; and he taught us by the event, how a little in the service of God may be greatly increased.

*Poor disciple!* your Lord commands *you* to be benevolent. You say it is impossible,—that you have no more than you need for yourself. So thought the disciples. I ask *you how many loaves have you?* Are you so poor that you cannot give *one* to Christ? Deliberately examine your little store. Have you not two mites,

which make a farthing? If you have no more, Christ will accept of that. She who gave this sum was the noblest benefactor whom the Lord looked upon, among all the many donors to the treasury. Has *Christ* really excluded you from the privilege of the poor widow; or are *you* excluding *yourself*?

To the *rich* I need only say, how many loaves have *ye*? Your tables are loaded with luxuries. Your wants, nay, your caprices are gratified. If the poor are called upon by Christ to be charitable in their penury, what shall excuse you if you minister not to Him of your abundance? Go to, now, ye rich men.

You are a *minister of Christ*. Your salary is small, and you are obliged to practise economy. You are laboring for God in your calling, and for these reasons suppose that *you* are excused from the work of charity. My brother, how many loaves have you? *Go and see*. Look over your means. Lay them all before Christ, and in the presence of the Savior decide whether *you* have nothing that you can give to Him. Is your calling religious? It certainly *ought to be*. But *is it* religious unless you set an example of religion. You might as well not repent or pray because your calling is religious, as fail to set an example of religion in the matter of charity. With what confidence can you urge benevolence upon your people unless they behold you practising what you preach? I fear that this is one cause why you take so little interest in the cause of missions. But you are afraid if your people do any thing for missions they will not pay you your salary. So, then, they are covetous, and you mean to improve them by following their example. If you act on this principle, be not surprised if you are, in the end, starved away. *Begin yourself* by bringing the tithes into the Lord's store-house.

You are a *poor church*. You can hardly support yourselves and maintain the gospel. But let me ask you, how many loaves have *ye*? *Go and see*. You are all living very comfortably. Your tables

never have known want. Your houses are well furnished. Has a perishing world no claim? Has a suffering Savior no claim on all this? You *feel* poor, I fear, because you have withheld from God what was his own, and he has sent leanness into your souls.

You are poor, but if your pride required that your house should be enlarged, you could enlarge it. If your pride required you to beautify your meeting-house, you could do it. I once heard of a church, within the present century, for which it was pleaded as an excuse for not doing more in charity, that they had spent ten thousand dollars in magnificently repairing and beautifying their meeting-house. There must, in this case, have been loaves enough somewhere.

Are you really poor and weak? Do you wish to be made stronger? Show the world that you love your fellow-men. Testify your love to Christ, not by words but by actions, and the Lord will pour you out a blessing that you shall not have room enough to receive it.

This leads me to remark in the second place,

II. *The way to have more, is to obey God in the use of what we have*. If we wish to do *much* good, we must begin to do good in any way, be it ever so small, that God places in our power.

Thus the disciples found it. Their means were small. They began with five loaves and two fishes. The supply continued. They kept on giving, and the supply increased. The multitude was filled. They gather up the fragments that remain; their five loaves and two fishes have become twelve baskets full.

Thus was it with our brethren in England fifty years since. They began with £13 14s. 2d., to send the gospel to the heathen. Their missions have been established all over the East. They have translated the bible into the languages of hundreds of millions. They have almost evangelized the West Indies; and, during the last year, aside from their usual collections, they have gathered up, as *jubilee*

fragments, 32,500 pounds, about 145,000 dollars ; and of this sum, have sent to our aid more than 2000 dollars, as an act of fraternal kindness.

III. Let us, however, observe the *spirit in which all this must be done*. Jesus looked up to heaven and blessed as he brake the bread. We must go forward in the work of benevolence in the spirit of *charity and of faith*. If we attempt to do good from motives of ostentation, or from a hope of being repaid, we shall be inevitably disappointed.

Our Lord acted by miraculous power, but this power was exercised through the means of *holy love*. He had *compassion* on the multitude. While we, therefore, call you to follow his example in *action*, we must as strongly exhort you to follow it in *principle*, and *motive*, and *temper*. Religious charity is not merely giving, it is giving with a heart full of love to the souls of perishing men. It is only this charity that God will bless. This only will He water with the dew of his blessing. Remember, then, that without this, your offering is destitute of every element that is acceptable to Him.

It must be done in *faith*. By this, I mean an unwavering confidence in the veracity, the power, and the love of God. This it is that makes prayers and alms all-prevalent with God. This “moves the hand that moves the world.” Enlarge your heart until it encompasses the world. Think of the miseries of hell and the blessedness of heaven. Think of the love of Christ, by whom a way of salvation is opened for all. Remember that Christ has laid upon you the labor of preaching or sending the gospel to every creature, and has promised, “Lo I am with you always.” Remember that *God* has promised to do this work when *you* in confidence in him *attempt* it. Enter then into covenant with him. Commence the work of evangelizing the world ; yes, *you*, the feeblest saint on earth. Pour out your whole soul to him in behalf of the world. Lay yourself, your talents and property, at his feet. Begin to distribute to the whole multitude of perishing souls, and when you stand on the sea of glass mingled with fire, you will thank me for giving you this advice.

## Other Societies.

### South Africa.

(Continued from August No., page 219.)

#### LONDON MISSIONARY SOCIETY.

##### CAFFRES.

*Buffalo River*—1826—John Brownlee: Jan Tzatzoe, *Nat. As.*—communicants, 10—scholars, 60.

A second infant school has been established by a daughter of Mr. Brownlee. The former one still continues under the care of the daughter of the chief Tzatzoe.

Among our present candidates is a man about forty years of age. Many years since, when I visited the kraal where he resides, I observed that he paid particular attention to the word of life: still, he would not consent to attend worship at the station. About three years ago, however, he came for a short period, joined in our wor-

ship, and appeared deeply affected under the means of grace. From that time to the present he has been a constant attendant at our place of worship, generally bringing others with him: his residence is about three miles from the station. He has established family worship. But although he seems sincere, and possesses an excellent understanding, I should not feel justified, with my view of his attainments either in knowledge or in piety, in admitting him yet to church-fellowship.

*Knapp's Hope*, on the Keiskamma—1833—Gottlieb Fred. Kayser—communicants, 11—schools, 2: scholars, 70—contributions to the Parent Society, 3!

An evident work of grace is in progress among the young people, affording the most grateful anticipations in relation to the cause of Christ in Caffreland. Efforts



are making to enlarge the educational department of the mission: with this view a second infant school-house has been erected. The infant school already established contains twenty children, and is found to operate most beneficially.

*Blinkwater*—1839—Henry Calderwood. Mr. Calderwood has been at Cape Town, as was stated under that station, supplying the place of Dr. Philip, during his visits to the several stations—communicants, 26—scholars, 270—contributions to the Parent Society, 21l.

On the first Sabbath of July I had the happiness of baptizing fifteen adult Caffres and six children. We had a special service for the occasion of so many being received at once. The assembly was unusually large: the impression was deep and solemn in no ordinary degree. We felt as though the Lord were indeed with us: the attention of the most careless was completely secured: hearts the most hardened and full of enmity to the cause of Christ, and which perhaps never before experienced one solemn impression, appeared for a little to bow before the majesty of the truth as it is in Jesus. May the dew of the eternal Spirit descend on the precious seed then sown in much weakness, but under a deep conviction that the Lord would cause it to grow!

We have had a large measure of encouragement in the work of the Lord for the last four or five months. There is a decided, and, I think, growing spirit of hearing, both among the Caffres and Hottentots. Several of the Hottentots, on whose account I experienced, at first, great trouble and anxiety, now show a better spirit. Among the Caffres near us, the excitement and earnestness about eternal things encourage us to pray and labor increasingly for their salvation. Often has my feeling been as though I were beating the air; and I have more than once been disposed to ask, Why should I have left at home multitudes who were willing to hear me, and could understand me? But the Lord is now humbling me by the display of his grace toward these wandering sheep. I feel, in what I see to day, that the Lord is bidding me go forward, saying, *O thou of little faith, wherefore shouldst thou doubt?*

One of the most serious difficulties which our brethren in Caffreland have to contend with, is the low state of mental cultivation among the people; and this they think will never be so effectually and speedily met as by raising up a better educated native agency than they have at present. Mr.

Calderwood has four boys under his instruction to become native missionaries; and Mrs. Calderwood has just taken charge of a young daughter of the chief Macomo, with a view to her instruction.

*Umxelo*, formerly called *Boatman's Kraal*—1838—Richard Birt.

The report forwarded by Mr. Birt presents numerous features of encouragement. In the religious progress of the candidates for baptism, he has special reason for thankfulness. Mr. and Mrs. Birt are making very strenuous exertions to advance education. They have more especially directed their attention to the youthful portion of the female population; and though opposed by serious obstacles, their progress has been such as to afford a sure pledge of ultimate success.

Though the churches of Caffreland are small, various indications exist to show that the gospel is spreading: its claims are better understood, and consequently the opposition to it is, in some respects, increased. The nurturing of Caffre female children in our family, appears to me of growing importance, the more I see the hindrances and allurements which prevent the attendance of the young on daily instruction. I feel thankful for the approbation bestowed by the Directors on my plan of taking children, and the publicity which has been given to my appeal for assistance. I hope you will not leave it there, but follow it by your prayers and appropriate reiteration.

GRIQUAS—CORANNAS—BECHUANAS.

*Griquatown*: 530 miles N. E. of Cape Town: inhabitants, 2100 adults, and 960 children—1801—Peter Wright, Isaac Hughes: Jan Fortuin and 22 other *Nat. As.*—7 out-stations—communicants, 753—schools 10: scholars, 800.

The attendance on the means of grace and our Sabbath schools has continued good. Our day school, infant schools and sewing schools have undergone no material change. We greatly need an increase of native agents; and things have now reached that point when the acquirements of all our native teachers must be improved.

The additions to our churches afford us much encouragement, and matter for devout thanksgiving. The three branch churches gathered from among the heathen around us, as well as the large number dwelling within the fold of Christ at the head station, continue, by their order and stability, the assistance which they render, and particularly by their firmness in the

cause of temperance, to afford us solid satisfaction.

It has been particularly pleasing to us to witness the desire of our people to obtain the scriptures and elementary books of instruction. Griquas, Corannas, Bechuanas, and even Bushmen, have given us ground to hope that the desire to search the scriptures is extending throughout the country. For Dutch bibles, 5*l.* 5*s.* has been received; for Dutch hymn-books many applications have been made. Of Sichuana testaments received from Kuruman, sixty-four copies have been sold, producing 9*l.* 7*s.* 6*d.* We have distributed among the poor and the native teachers sixteen copies, making the whole disposed of eighty; and we should have far exceeded this number had we possessed the needful supply. Of Sichuana hymn-books, 105 copies have been sold.

Dutch and Sichuana spelling-books, scripture lessons, tracts, catechisms, &c., have been distributed, to the number of 500 copies. About fifty of the Dutch elementary books, with five testaments, have been applied for by Corannas and Bushmen. Many of the applicants, among whom is a Coranna chief, residing on the Great River, 110 miles west of this place, have urgently requested teachers. Scarcely a week had elapsed after the arrival of the testaments from Kuruman, before we were beset by people from all parts of the country, with payment in hand, eager to receive them. Both translator and publisher are worthy of sincere praise, for the general fidelity, correctness and beauty of this first edition. We hail it as a great blessing to the Bechuana nation.

*Lekatlong*: among a branch of the Batlapi nation—1841—Holloway Helmore.

Trials and discouragements of various kinds have attended us; but these are to be expected. To persons unacquainted to scenes of uncivilized life, written descriptions seldom convey an accurate idea; they will probably either lead to too elevated or too depreciating an estimate. Having, however, with Mrs. Helmore, resided among these people for sixteen months, dependent upon them occasionally for food, often for manual assistance, and sometimes for friendly aid in affliction, I have been enabled to form a deliberate opinion of them; and, though often struggling between hope and fear, joy and sorrow, surprise and disappointment, I am induced to take courage.

#### BOSJESMANS.

*Philippolis*: on the north side of Cradock river: inhabitants, 357 men,

358 women, 900 children—1831—Gottlob Schreiner—communicants, 107—scholars, 542.

Respecting a female member, Mr. Schreiner gives an interesting account. In her dying hour she addressed the following pathetic exhortation to her husband, who had long been deplorably addicted to the use of ardent spirits—"When I am gone you will be grieved. Now listen to your dying wife. Do not seek your comfort in drinking brandy, and in other worldly things; herein you will never find it: but seek it in Jesus the Savior: give him your heart; he will take away its grief, and make it glad. Oh, I should not like to recover, lest I should again sin against him who loved me and gave himself for me. Go to him: cleave, ever cleave to Christ."

Mr. Schreiner has under his care a very large body of native inquirers, chiefly Bechuanas, in whose habitual temper and conduct he feels the utmost satisfaction. In this part of the country the gospel has had the effect, long since predicted, of producing a state of division in the inmost recesses of domestic life. Many of the inquirers are married women; and their attention to religion has brought on them the displeasure and opposition of their unbelieving husbands.

#### BECHUANAS.

*Lattakoo*: 630 miles N. E. of Cape Town—1817—Wm. Ross, David Livingston: Robert Hamilton, *Artisan*; Roger Edwards, *As.*—Mr. Moffat is on a visit home—communicants, 260—schools, 2: scholars, 80—printing, 15,000 tracts and elementary books.

Messrs. Edwards and Livingston paid a visit to the Bakuane tribe, inhabiting a part of the country at a great distance from Lattakoo. The population is considerable. Both the chiefs and the people, though from various motives, are earnestly asking for missionaries to settle among them; and the brethren strongly urge a compliance with their request. For the present, they propose sending two native teachers.

At a late period we were cheered by the public profession of christianity on the part of the chief Matebee; and a few others, about thirty persons, were baptized, fourteen of whom were also admitted to the Lord's supper. The rest were children belonging to the baptized adults. One young man, named Sederas, commonly called Baba, was formerly so wicked that, among other things, he threatened to shoot his own father. On this occasion he was apparently so humbled and sorrowful for



sin, that he dared not to look up; and frequently he seemed to be altogether overpowered. He is now very circumspect; and he, with some other excellent young men, have determined to devote themselves to the work of teaching among the heathen. He and his companions frequently meet with me in our house, and seem very anxious to be instructed. Our prayers have been answered; our hopes more than realized; and, for the present, the kingdom of Christ seems prospering.

On our arrival here the New Testament was received with exceeding great joy; and even those who do not profess christianity are now seen among the readers on the Sabbath. Ever since we came, I have regularly met and read with them; and it is a pleasure to me to state the marked proficiency and improvement which hundreds have made, both at the station and the out-posts. The persevering diligence of the natives in learning to read, especially on the Lord's day, surpasses any thing which I have ever seen in my native land.

#### NAMAQUAS.

*Komaggas*: about 22 days' journey from Cape Town—1829—John Henry Schmelen.

From the large attendance upon his ministry in the past year, Mr. Schmelen has found it necessary to decide upon erecting a new and larger place of worship. The people have entered cordially into the design; and by means of their gratuitous labor the work is already in progress.

*Steinkopff*: in S. Lat. 29° 32' E. Long. 17° 35'—1817—there is at present no missionary.

With the assistance of other laborers from Europe, Mr. Kliensmidt proposes to re-establish the station at Bethany, formerly held by the London Missionary Society; and also at Steinkopff, left vacant by the death of Mr. Wimmer.

*Dr. Philip's Tour*.—A leading object of Dr. Philip, in accordance with the earnest request of the Directors, in his visit to the several missionary institutions, was, to urge upon the native churches the duty of relieving the funds of the Parent Society, and of honoring the ordinance of Christ, by providing the necessary funds for supporting the ministry which they have so long enjoyed. Dr. Philip reports:—"The subscriptions which the people have engaged to pay, during the year, make the sum of 714*l.*"

*Testimony to the State of the Missions*.—My tour with Dr. Philip has not been

through a barren wilderness, as it was when I accompanied my late friend, Mr. Campbell, in 1813; and again in 1816, when I commenced the Lattakoo Mission. We then heard the war-song; we saw the most grievous scenes of heathenism and barbarism; but we have now been called to behold many parts of these formerly solitary places made glad. We have seen wonders of the results of the gospel among the Basoutos, Batlapees, Barolongs and Griquas. Scarcely anything that can be said will form an adequate idea of the state of the mission at Griqua Town, through the indefatigable labors of the brethren Wright and Hughes. My visit to the Kuruman, the former scene of my labors, and the meeting which I had with my old friend and brother Hamilton, with whom I commenced the station, were indescribably interesting. My meeting also with many old friends, some of whom are now members of the church, was fraught with peculiar delight. Most of these had formerly been children in my school; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching from such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?" But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Jantzo, James, Boyong, and other numerous relations and friends of the chief, and very many others, whom I left in 1819 in a state of the greatest darkness and indifference to the gospel; yet on whose mind impressions were then made which never wore away. My feelings were not to be described, when I found three of Matebee's sons-in-law, and many other young chiefs, and others who were formerly in my school, now native teachers and preachers, using all their talents and influence in support and spread of the gospel.

*Fear of Sickness and Death among Heathens*.—The small-pox is spreading widely over this country, and the people are very much afraid of it. When this fear gets possession of their minds, it destroys all the kindly feelings of the human heart. A young Caffre went to visit a kraal where the small-pox had broken out: his family received notice of it in his absence; and when he returned, under night, they would not admit him into their hut. He attempted to force his way, and his own brother, in the presence of their pa-



rents, stabbed him to the heart. When small-pox makes its appearance in an individual, it is no uncommon thing for all about him to leave him to perish. They do not put the sufferers to death in this way at the missionary stations.

*Effect of the Gospel on the Fingoes—* We have many converted Fingoes here, who were once in a state of slavery among the Caffres. Now they look up to the Christian Fingoes. The chiefs visit them in their houses, and drink milk with them: This is to own them as their equals. A Caffre chief will not drink milk in the house of a common Caffre.—*Miss. Reg. of Ch. Miss. Soc., (Eng.)*

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#### Baptist Missionary Society, (Eng.)

The following resolutions were passed by the English Baptist Missionary Society at their annual meeting held in London, April 20th.

—That this meeting reviews with holy joy the progress of the missionary cause, through the agency of the Baptist Missionary Society, during the last fifty years. Among the signs of its progress which call for special acknowledgment, is the contribution of upward of 53,000*l.* (including the regular income) in the fiftieth year of its labors; a sum which has been raised at a season of general and unprecedented commercial depression. Deeply sensible that all the glorious results of an agency so feeble and imperfect must be attributed to that Savior whose special presence is promised to his church, this meeting would gratefully ascribe to Him the honor and praise.

—That, impressed with the importance and necessity of native agency for extending the gospel, especially in countries where the climate is unfavorable to the health of Europeans, this meeting cordially approves of the encouragement given by the Committee to the training of native agents in India and Ceylon; in Honduras and the Bahama Islands; and especially in Jamaica, whence teachers of African descent are about to carry into the land of their fathers that gospel which contains the seeds of civilization and social happiness, and the still more precious blessings of eternal life.

—That the alteration of the Constitution of the Society, which enables the Committee to include the British Colonies and all foreign parts within the fields of its operations, makes it more than ever incumbent upon the friends of the Redeemer to aid this cause.

The collections taken up during the meetings, were 195*l.*; \$865,80. This was the result of several collections.

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#### Church Missionary Society, (Eng.)

The Church Missionary Society, whose annual meeting was held in London, May 1st, passed the following resolutions.

—That the steady progress of the first-formed mission of the Society in Sierra Leone, amid peculiar trials and sufferings, affords abundant encouragement to perseverance in that interesting field of missionary labor; and that the prospect of access to the interior of Africa from Sierra Leone, which is presented by Mr. Thomson's journey to Timbo and Sego, while it illustrates the value of the position of that Colony in its bearing on the evangelization of Africa, demands, on the part of this Society, the most prompt and strenuous exertions to improve to the utmost, in furtherance of that end, the advantages which are thus presented to it.

—That the remarkable providential events of the last year in China having strongly fixed the attention of the members of the Society on the obligation of Christian England to use the means of imparting to its vast population *the gospel of the grace of God*; and one individual, who desires to remain unknown, having placed in the hands of the Committee the munificent donation of 6000*l.* consols expressly in aid of a mission to China; the Committee have felt bound to take preparatory measures for the resumption of the Society's mission to that country. But while the meeting recommends this object to the liberality of the members, it feels constrained, by a due regard to the interests of the existing missions of the Society, most earnestly to urge the necessity of so aiding this object as not to injure the general fund of the Society, on which, under God, the old missions depend.

—That the Society desires to acknowledge, with mingled feelings of deep humility and lively gratitude to *the God of all grace*, the large pecuniary means poured into its treasury in the past year; at the same time, it would urge on the members perseverance in exertions and liberality to sustain and extend its operations; and especially in prayer for that promised outpouring of the Holy Spirit, which is the source of all spiritual life and fruitfulness.

Annual receipts 115,100*l.* 10*s.* 7*d.*, or more than five hundred and eleven thousand dollars. Ten hundred and sixty-three pounds of this,

was contributed directly for the support of sick and disabled missionaries.

Three collections were taken during the meetings, amounting to 378*l.* 10*s.* 6*d.*

### Wesleyan Missionary Society, (Eng.)

Among others, the following resolutions were passed by the Wesleyan Missionary Society at its annual meeting held in London, April 25th.

—That, deeply regretting to learn, that, while so large a portion of the human race yet remains in utter destitution of the gospel, and at the very juncture when the efforts of the emissaries of Rome in various parts of the world render the greatest vigilance necessary to frustrate their designs, the funds of the Society are wholly inadequate to provide a suitable supply of missionaries for several of its principal stations, and to embrace those important openings for greater usefulness which present themselves, this meeting solemnly pledges itself to greatly-increased exertions, for the purpose of augmenting the annual income of the Society to an amount which will be sufficient to maintain its existing missions in a state of vigor and efficiency, and to improve the opportunities, arising out of past success, to extend the sphere of its benevolent operations.

—That this meeting regards with pleasure and thankfulness the important assistance rendered to the Society by the renewal, at the close of the year, of the juvenile Christmas or new-year's donations, more particularly because of the cheerfulness with which they were offered on the part of the youthful donors, and of the salutary principles and feelings which were thus called into exercise ; and decidedly recommends that this mode of affording help to the funds of the Society,—so easy, so useful, and so honorable to the parties principally employed,—will in future be kindly promoted, in every circuit, both at home and abroad.

Annual receipts 115,346*l.* 15*s.* 8*d.*.

	£.	s.	d.
Collections at the anniversary, after			
the four annual sermons,	322	11	0
After two other sermons, and at other			
meetings,	1000	0	0
General meeting,	153	0	0
Donations,	3300	0	0
	£5275	11	0

or more than twenty-three thousand dollars.

### EXTRACTS FROM THE JOURNAL OF REV. F. WILSON.

The following extract from the journal of the Rev. F. Wilson, one of the Wesleyan missionaries at Vavau, one of the Friendly Isles, in the South Seas, will be read with special interest. There can scarcely remain a doubt that the King of the French has sold himself to the Catholics.

Dec. 17. Last Wednesday afternoon a vessel came in here, which proved to be a French corvette, the "Allier," twenty-two guns, Captain Du Bourzel. An officer came on shore, and waited on the principal chief, the king not being here ; stated that the captain had come with a special message from the King of the French to King George ; and desired that the principal chiefs would go on board in the morning. The officer called also at the mission-house, left a few English newspapers, and said the captain would call upon us in the morning.

The chiefs went on board, accompanied by a Portuguese as interpreter : the officer had said they were not to go with a missionary for an interpreter. The captain stated, that he had been sent by the King of the French to inquire of King George why he refused to allow the French bishop to leave a missionary here in 1838. The captain said a great deal, I understand, as to its being wrong, and dishonorable, and altogether opposed to the usages of civilized nations. He said it was right to receive English missionaries, and American missionaries, and they ought to receive French missionaries too. He asked the chiefs if they knew what the French had done at the Sandwich Islands, and at Tahiti ; they answered, "Yes." The captain showed great respect for the chiefs, took them over the vessel, gave a present to the principal chief ; and, on his leaving the vessel, fired a salute. He appears to have used his utmost endeavors to make a favorable impression on the minds of the chiefs.

This morning a small schooner came in, and slipped anchor in front of the town. Who should it bring but the Romish bishop of New-Zealand, the very man that was here in 1838, and on whose behalf the man-of-war had come ! His lordship was accompanied by a priest, and he had brought also a worthless fellow, a deserter from a French man-of-war, who ran away from a French vessel some years ago in Tonga, got married, and remained in the island until he was found and taken away by the same vessel from which he had run away, and only had his life spared by the mercy of the captain. The bishop and his party came on shore in company with the



captain, and proceeded to the house of the principal chief, where they had an interview with the chiefs, the French deserter acting as an interpreter for them. I understand that much the same was said as on board the man-of-war yesterday ; only the man employed as interpreter took the opportunity of abusing the missionaries, especially Mr. Thomas. He got very angry and insolent, and used unbecoming language to the chiefs ; 'so that, had they yet been heathen, the people said they should have split his head with their clubs, whatever had been the consequence.

21. We have had two interviews with the bishop and the priest ; one on Saturday, and one this morning. His lordship said he had come in for water and provisions for the schooner. He said he had no intention of leaving a missionary this time. We remonstrated against his endeavoring to introduce the Romish religion here ; as the people had renounced heathenism, and were all baptized into the Protestant faith ; that schools were established among them, and they were all under religious instruction. We stated to him the baneful effects that would be the result of introducing their system ; a quiet and peaceable people would be disturbed, and, probably, war would ensue. We told him also how unjust it was to our Society ; after having broken up the ground, and sown the good seed, which, by the divine blessing, was bringing forth fruit, that they would come unsolicited and unexpected to reap that fruit.

We had a long conversation. Several peculiarities of the Romish faith were introduced ; but it would be difficult to give a full and particular report of all that was said on both sides. His lordship kept in good temper, though he was plied with a great many questions, and we were as much at issue at the close as at the beginning of our conversation. He expressed his disapprobation of the exclusive and persecuting measures adopted by the Spanish government, in their expelling English Protestant missionaries from Cadiz, and the towns of Spain. He said, also, that he did not approve of propagating religion by the arm of the civil power ; though a man-of-war had come to demand satisfaction for refusing to allow him to leave a missionary.

27. The two vessels sailed yesterday morning : it is said for Wallis's Island. It is a matter of thankfulness that the chiefs stood firm, and were not entangled by them. No effort was spared on their part to make converts or proselytes. The captain of the man-of-war offered to send a boat ashore for the Portuguese, (the inter-

preter,) if he would go on board and attend religious worship, and return to his old religion ? but he declined. He is a member of our society.

The captain left a letter for the king, the plain English of which seems to be this : " Why did you refuse the French missionary, in 1838 ? If you do so again, you must take the consequences." It is true, that they are not called missionaries in the letter, but " a man of the bishop's suite." Nevertheless, he came as a missionary, and the bishop asked the king to receive him as such ; and the king objected because he was a missionary ; for he had received missionaries already, and did not want any others. Then the bishop asked permission to leave him, not as a missionary, but as I do not know what, to take care of some goods, or some such employment, for a few months. The king could not understand how a missionary could be changed so soon into a layman, or, at any rate, agree to suspend the functions of his office ; and still declined to accept him. This was in 1838. (See Missionary Report, 1838, p. 47.) Well, nothing more was heard of the bishop at Vavau until now, (December, 1841,) when he comes, preceded by a French man-of-war, demanding satisfaction for the want of hospitality shown to the bishop in 1838. The captain said, as the king was not here, another vessel would come in a few months ; I suppose to receive his answer. Surely, such proceedings need no comment. If this is not an attempt to propagate religion by the arm of secular power, what is it ? Such is the magnanimity of the French government, and such the spirit of popery in the nineteenth century !—the commodore and the cannon in one vessel, and the bishop and the crucifix following in another ! And thus an attempt is made to frighten a handful of poor people, to cast off their missionaries that show unto them the way of salvation, and receive a new race. Surely there is a God that judgeth in the earth. May he arise and plead his own cause !

DEATH OF THAKA PATUONE, A NATIVE CHRISTIAN CHIEF IN NEW-ZEALAND.

Died, on the Wesleyan Mission Station, Mangungu, Hokianga, New-Zealand, August 10th, 1842, Thaka Patuone, a respectable native chief and class leader. For many years he had been connected with the Methodist society in Hokianga : and attention to the means of grace, and his desire to instruct his countrymen in the knowledge of God and divine things, had



secured the respect of his friends throughout Hokianga. His remains were followed to the grave by a large concourse of New-Zealanders, and by the missionaries in the northern part of the New-Zealand district. This person suffered for some time from an internal complaint, which baffled all medical skill ; but he was not afraid to die, having “ fled for refuge to the hope set before him in the gospel,” and in his illness desired to leave this “ world of noise and show,” to enjoy the society of the redeemed in the heavenly country. During his illness the writer of these lines frequently called upon and conversed with him ; and his inquiries after the meaning of divine truth were profitable and interesting, and proved that he had “ meditated in the law of God,” like the righteous man described by the Psalmist, “ day and night.” Believing in the atonement of a crucified Savior, and encouraging himself in the promises of the gospel, he was ready to give a reason of the hope that was in him, with meekness and fear. On one occasion the words of the Apostle, in Col. iii. 9, 10, formed the subject of conversation ; and when the missionary explained the meaning of the Apostle, by referring to the beautiful parable of the Prodigal Son, in Luke xv., he at once understood the truth ; his sickly countenance lighted up, and bespoke the inward feeling of his heart ; and hopes are entertained, that, with him, “ old things had passed away,” and that he had passed from death unto life. His corpse was taken into Mangungu chapel, which was filled with attentive hearers, many of whom displayed their grief at their loss by the sadness of their countenances ; and the Rev. John Hobbs, the senior missionary, delivered an affecting address ; described some excellent traits in the character of the deceased, and exhorted the people to imitate and follow his example. He was the son of the native chief Patuone, who befriended the missionaries when they were driven from Wangaroa, the first mission station in the land, some years ago ; and who has continued their friend and patron since the establishment of the mission in Hokianga, as described in the Rev. J. Waterhouse’s journal, published in the Missionary Notices, for May, 1841. His Christian name is Edward Marsh, and he is brother to the celebrated chief Nene, Thomas Walker. Thaka was about thirty-five or thirty-six years of age.

*Wesleyan Miss. Notices, (Eng.)*

#### MADAGASCAR.

The cruelty of the queen in persecuting the Christians does not abate. In October last,

we learn that three men were put to death. The survivors thus write :

“ This is what we have to tell you with regard to our state at the present time. Some person unknown to us having written a paper, [containing, it would appear, some reflections upon the government,] and having fixed it on the walls of a house, the queen, when informed of the circumstance, was very angry, and published a proclamation, ordering the person who had done it to impeach himself, and giving four days for this purpose. If the offender confessed not within the period, but was otherwise discovered, the queen declared she would have him cut into pieces the size of musket balls. ‘ And I will not,’ she said, ‘ let him escape, for I and God are upon one side.’ The four days expired, and no one having confessed, Raharo (who was formerly baptized and employed as one of the twelve head-teachers) was, with several others, accused, and compelled to drink the tangena-ordeal. Raharo died from the tangena, and Ratsimilay, (another Christian,) being detected in attempting to save him from it, was ordered by the queen to be put to death. He and Raharo were cut into small pieces, and afterwards burnt ; and Imam-onjy was also associated with them.”—*Miss. Chron., (Eng.)*

#### American Baptist Home Missionary Society.

This Society held its eleventh anniversary April 25th, in the house of the Pearl Street Baptist church, Albany, N. Y.

Receipts of the parent society, \$11,806 57  
Received by auxiliaries, and expended within their own bounds, 28,776 55

Total, \$40,583 12

There were employed by the parent society, ninety-three agents and missionaries, who performed upwards of sixty-three years’ labor of one man. By auxiliaries 275, performing more than 152 years’ labor of one man. Stations 762, in twenty-two of the States, in Canada and Texas. Travelled 175,035 miles,—preached 35,608 sermons,—made 27,615 pastoral visits,—baptized 4,920 persons,—obtained 6,520 temperance pledges,—taught in Sunday schools, 11,742 scholars.

The following extract from the Report, is replete with truth and interest.

“The population of our country is constantly and wonderfully increasing; the nation is young and vigorous, and all its tendencies are to expansion. Its moral energies are not less active than others. Everywhere their power is seen and felt. The most obscure and distant hamlet as well as the thronged metropolis, experiences them, and their evil energies are increased by the rapid introduction from the old world, of infidel philosophy, of irreligious prejudices and habits, and an anti-christian system of religion which endangers the spiritual interests of men, and would best flourish upon the ruins of the free institutions of our country. Scores of young churches, occupying the most promising points in our frontier States, utter the cry for missionary aid while struggling for being amidst such influences, which, instead of this, should be made strong and capable of meeting them with vigorous resistance.”

#### American and Foreign Bible Society.

This Society held its sixth annual meeting on Tuesday, April, 25th, 1843, in the house of the Pearl St. Baptist church, Albany, N. Y.

The receipts of the year amounted to \$20,680 34. Of this, \$11,000 was received unsolicited from churches, auxiliaries, and individuals; \$7,471 79 was collected by agents; \$2,200 was the proceeds of the sale of books, &c.

The *appropriations* of the past year, IN CASH, have been as follows:—

To the General Convention, for printing and circulating the scriptures in connexion with the Maulmain Mission, \$1000	
do. Tavoy	1000
do. in Chinese,	1000
do. at Assam,	500
do. in Teloogoo,	500
do. for Germany,	1500
do. “ Greece,	1000

do. “ Cherokees,	1000
To the General Baptist Missionary Society, (Eng.,)	2000
Appropriated in books,	1209,97

The number of books added to the library is about 200 volumes. Many of them rare and valuable.

The number of life-members added to the Society is eighty-nine; of life-directors, ten.

The Rev. J. G. Pike, Secretary of the General Baptist Missionary Society, (Eng.,) in acknowledging the receipt of the \$2000, which the Board had appropriated to it for the publication of an edition of the New Testament in the Oriya language, says,—

“I feel at times much encouraged by the statements of our brethren, of which you have so many embodied in the report. Yet, after all, what a scene our world presents; how little is done compared with what needs to be effected! Surely I think a time must come when much more glorious displays of divine power shall be visible, if the world is to be converted. At the present progress of religion, encouraging as it is in some views, I apprehend the increase of the earth’s population is so much greater than the increase of converts to God, that every year there is a greater number of impenitent sinners than there were the year before. If so, we have, indeed, cause for zealous exertion and for persevering prayer. It is pleasant, it is delightful amid such sickening scenes of sin, to be instrumental in gathering a few to Christ, and to see them, as Watts expresses it,

‘A little flock redeemed by grace  
Out of the world’s wide wilderness.’”

In relation to China the report says,—

“How immense the responsibility, which, in the providence of God, is now thrown upon us to aid in giving the light of life to one half of the unevangelized population of the globe, who can all read in the same language the wonderful works of God!”

#### American Baptist Board of Foreign Missions.

##### GREAT MISSIONARY CONVOCATION.

A convention of pastors and others connected with the Baptist denomination in the State of New York, assembled at Hamilton on the 12th of August, at 10 o’clock, A. M.,

and closed on the evening of the 14th. The meeting was called in pursuance of a desire expressed by the Acting Board of Foreign Missions, having, for its object, the awakening of a deeper missionary spirit in the



churches, and the promotion of more vigorous measures for the conversion of the heathen to christianity.

Rev. Lewis Leonard, of Cazenovia, was chosen Moderator; Rev. David Bellamy, of New York, and Rev. Philetus B. Peck, of Oswego, Secretaries.

During the three days, sermons were preached by Rev. Elon Galusha, Rev. Eugenio Kincaid, missionary to Burmah, Rev. Alfred Bennett, Rev. Horace T. Love, missionary to Greece, and Rev. Dr. Wayland, of Providence, R. I.; also, on the day succeeding, by Rev. Prof. J. S. Maginnis, of the Hamilton Theological Seminary, "On the connexion of an educated ministry with the successful carrying out the gospel commission." Collections in aid of missions were taken up at the close of the sermons by brethren Kincaid and Love.

Besides these sermons, several important reports were read, which were made the basis of numerous and deeply interesting addresses. Many of these were able, and all were replete with missionary zeal. The whole services were interspersed with many earnest prayers for a larger measure of divine influence upon the church—for more faith and love—and, also, for blessings upon the means used for spreading abroad the knowledge of the gospel among pagan nations.

All the meetings were fully attended; some of them by an immense concourse. At these times the meetings were held in the open air at the head of a ravine on the college grounds, where is a lovely amphitheatre, protected with spreading beeches from the rays of the sun. Rarely is a more imposing scene witnessed, or have the claims of the heathen been listened to with more thrilling interest.

It is hoped that lasting good will be the result of this convention to the cause of missions.

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### Recent Intelligence.

DEATHS OF MISSIONARIES.—Since the publication of our last number, we have received the afflictive intelligence of the death of three assistant missionaries.

*Mrs. Theodosia Ann Dean*, wife of Rev. William Dean, of the China Mission, died at Hongkong on the 29th of March, of confluent small-pox, aged twenty-four. She was a native of Thetford, England, and had been a valued member of the Mission at Bangkok and in China five years.

*Mrs. Caroline J. Simons*, wife of Rev. Thomas Simons, Maulmain, died May 1, of pulmonary consumption, at Tellicherry, near

Cochin, on the Malabar coast, on her passage from Bombay to Calcutta. Her health was feeble on her arrival at Bombay, and continued so for the most part while she remained there. She left for Calcutta April 18, by the advice of her physician, and of all who were acquainted with her state; and as she was accompanied by Mrs. Howard, and a surgeon was also attached to the ship, there is no doubt that every attention was paid to her while on the way, which Christian kindness and medical skill could suggest.

*Mrs. Simons* (Miss Harrington) was of Brookfield, Mass., and left this country, under appointment of the Board to Burmah, in company with Messrs. Brown and Webb and their families in 1832.

To the above we are compelled to add, as by letter just received from Mr. Stilson, the death of *Mrs. Sarah Davis Comstock*, wife of Rev. G. S. Comstock, of Ramree, Arracan. "After but one week's illness, of dysentery, she quietly passed away from this world of sorrow and toil on the evening of the 28th of April," aged thirty. *Mrs. Comstock* was formerly of Brookline, Mass., and was appointed to the Burman Mission in 1833. We bespeak the prayers of the churches on behalf of our afflicted brethren and their families, and for the missions to which the deceased respectively belonged.

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HONGKONG.—*Arrival of Dr. Macgowan.*—By letters from Dr. Macgowan we learn that he arrived at Macao, March 13, after a pleasant passage of 124 days from New York; and soon after proceeded to join the mission at Hongkong. At the date of his last letter he had prepared, in company with Mr. Dean, to visit the city of Fu-chau-fu, capital of the commercial province of Fuhkeën, with a view to establish a station there. Fu-chau-fu is one of the ports about to be open for trade, and the dialect of the people is so analogous to that learned by Mr. Dean, that he would be able at once to hold communication with them. The lamented death of Mrs. Dean will, necessarily, occasion some delay in carrying the plan into effect.

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*Letter of Mr. Shuck.*—In a letter of Mr. Shuck, dated March 24, it is stated, that the mission chapels have been enlarged and improved. On the preceding Sabbath, "at Chinese worship, we had literally a thronged assembly, although the chapel had been enlarged one fourth its previous size. The English congregations are also most encouraging.



A gentleman and his lady have applied for baptism, and will come before the church to-morrow evening. The church now has fifteen names, besides four or five who will join soon; and there are two or three inquirers."

**BANGKOK.**—After an unusually long interval, communications have been received from the Siam Mission as late as March 23, and from Singapore to April 13. Mr. Davenport and family had taken passage from Bangkok to S. in February, on account of his ill health. Extracts will appear in our next number.

### Letters from Missionaries.

**BURMAH.**—*C. Bennett*, Jan. 30, Feb. 25.—*D. L. Brayton*, April 20.—*L. Ingalls*, March 23.—*A. Judson*, March 13, April 5.—*F. Mason*, Feb. 11.—*S. M. Osgood*, April 17.—*T. Simons*, April 8.—*E. A. Stevens*, April 10.

**ARRACAN.**—*G. S. Comstock*, (j.) Dec. 9, 1842—Feb. 3, 1843, Feb. 22, (Mrs. C.) Feb. 22.—*L. Stilson*, May 25.

**ASSAM.**—*M. Bronson*, (j.) Feb. 8—19, April 10.—*N. Brown*, Feb. 14.—*O. T. Cutter*, March 31.

**SIAM.**—*R. D. Davenport*, Sept. 20, Dec. 17, 1842, Jan. 1, 1843, April 15, Mrs. D., March 25, April 15.—*J. Goddard*, (j.) Aug. 28—Oct. 29, Nov. 6—Dec. 20, 31, Oct. 31, Dec. 20, Jan. 3 (2), 1843.—*J. T. Jones*, July 1, 13, Aug., Sept. 2, Dec. 20, Jan. 3, 15, 1843, March 23 (No. 4).—*M. M. Stafler*, July 1 (2).

**CHINA.**—*Wm. Dean*, Sept. 8, Dec. 20, Feb. 28, 1843, March 13.—*D. J. Macgowan*, Nos. 1, 2.—*I. J. Roberts*, Oct. 25, (j.) Oct. 11—Nov. 1, Jan., 1843.—*J. L. Sluck*, Sept. 14, Oct. 10, 30, March 24, 29, 1843.

**GERMANY.**—*G. W. Lehmann*, May 31.

**SHAWANOES.**—*J. G. Pratt*, July 8.

**CHEROKEES.**—*E. Jones*, July 14.—*W. P. Uphem*, July 5.

**OTTAWAS.**—*L. Slater*, July 25, Aug. 10.

**OJIBWAS.**—*A. Bingham*, May 25.—*H. H. Morse*, July 28, Aug. 5.

### Donations,

FROM JULY 1 TO AUGUST 1, 1843.

#### Maine.

Richmond, E. M. Avery	1,00
Eastport, Bap. ch.	33,13
Pembroke, do.	6,25
Charlotte, do.	4,00
Baring, do.	38,30
Calais, 1st do.	30,58
do., do. do., Miss Sarah Hamilton	2,00
	— 32,58
do., do. do., Miss Lucy McAllister, pair of ear jewels.	
do., do. do., Mrs. Betsey B. McAl-	

lister, gold ring and breast-pin.	
do., Village Bap. ch., subscription,	8,24
do., do. do. do., mon. con.,	16,00
	— 24,24
East Machias, Bap. ch.	6,25
Columbia, Rev. R. W. Brown	5,00
Ellsworth, Reedsbrook, 2d Bap. ch.	3,10
do. Village, do. do.	30,26
Harrington, Bap. ch.	11,63
Addison, 1st do. do.	61,28
Cherryfield, do. do., subscription,	12,00
do., do. do., mon. con.,	30,00
	— 42,00

Steuben, Bap. ch.	8,15
Sullivan, do. do.	15,00
Hancock, 1st do. do.	15,00
do., 2d do. do.	4,25
Trenton, Bap. ch.	33,45
do., Ellsworth Branch Bap. ch.	19,52
Eden, Leonard J. Thomas	1,00
Surry, Bap. ch.	2,00
Bluehill, 1st do. do.	46,06
do., 2d do. do., friends,	36
Sedgwick, 1st do. do.	82,37
do., 2d do. do.	37,72
do., 3d do. do.	35,40
Orland and Penobscot per Rev. J. B. Brown, Agent of the Board,	— 621,23
	— 622,23

#### Vermont.

Brookline, Bap. ch., per S. Kingsbury, balance of subscription, West Windsor, Rev. Samuel Lamson, per Horace Richardson,	3,00
	— 5,00
	8,00

#### Massachusetts.

Boston, Miss Elizabeth Wetherby do., a friend	5,00
do., a member of Federal St. ch., per anonymous letter,	,25
do., united mon. con. of Charles St., Federal St., and Bowdoin Square churches, per Benjamin Smith:	5,00
For June,	21,90
" July,	13,93
	— 35,83
do., Harvard St. Bap. ch., mon. con. for July,	11,00
West Cambridge, Bap. ch., mon. con., per Samuel Noyes,	100,00
Newton, students in Theol. Inst., mon. con., per Horace Richardson,	1,50
Holden, two ladies, per Rev. A. Pollard,	1,50
Marblehead, Bap. ch., per M. Shepard,	16,50
	— 176,58

#### Rhode Island.

Rhode Island Baptist State Convention, V. J. Bates tr,

Providence, 1st Bap. ch., a lady, her subscription for 1843,	350,00
do., 1st Bap. ch. and cong., mon. con. for July, after a sermon by Dr. Wayland,	108,46
Wickford, Bap. ch. and cong., mon. con., per Rev. James R. Stone,	15,00
	<u>473,46</u>
Providence, students in Brown University, for support of a Karen preacher, per Alfred E. Giles,	49,75
	<u>523,21</u>

*Connecticut.*

Hartford, a lady, for China Mission,	5,00
Thompson, Bap. ch., mon. con., per Jer. Olney,	100,00
	<u>105,00</u>

*New York.*

Binghamton, Baptist ch., mon. con.,	3,50
Conklin, do. do., do. do., per Rev. A. P. Mason,	1,50
Livingston Association, F. Stone tr.,	41,70
Genessee Assoc., Smith Chapman tr.,	37,54
Niagara Assoc., Charles Warner tr.,	12,00
Perry Village, Betsey Lacey per Rev. John F. Bliss,	25,00
Staten Island, 1st Bap. ch., per Rev. Samuel White,	10,00
Saratoga Springs, Fem. Miss. Soc., Miss Ann Wayland tr.,	8,10
Oswego, Bap. ch., T. F. Reed tr.,	27,28
West Burlington, do. do., per Rev. D. Cutler,	4,33
Norway, Fem. Miss. Soc., Mrs. Isaac Smith tr.,	14,50
do., Mrs. Ann Bronson	2,00
Miss S. Walker	25,00
Pulaski, Mrs. Mary Marshall	4,88
Mohawk River Association, B. D. Brocket tr.,	83,44
Troopsborough and Brookfield, Bap. ch.	1,52
M. Martin	23,00
Mrs. P. Martin	25,00
Parish, Bap. ch.	17,15
Hudson River Association, G. Sheldon tr.,	280,51
per Rev. Silas Bailey, Agent of the Board,	441,34
Gorham, Rev. Wm. Witter, per Rev. D. A. Randall,	3,00
New York city, Welch Bap. ch., Wm. Davis clerk, as follows:	
Jubilee collection,	6,40
Monthly concert, per Rev. Dr. Cone,	4,64
	<u>11,04</u>
Cortlandville, Bap. ch., per Rev. Mr. Simmons,	25,45
do., a friend	1,00
do., do.	4,35
do., do.	1,00
per Rev. Alfred Bennett, Agent of the Board,	31,80
	<u>606,77</u>

*South Carolina.*

Colored cong. of Darlington Bap. ch., for African Mission,	2,50
Miss M. A. Catlett, mon. con. box.,	2,00
Miss S. P. Catlett, do. do., per Miss S. P. Catlett,	1,50
	<u>6,00</u>

*Georgia.*

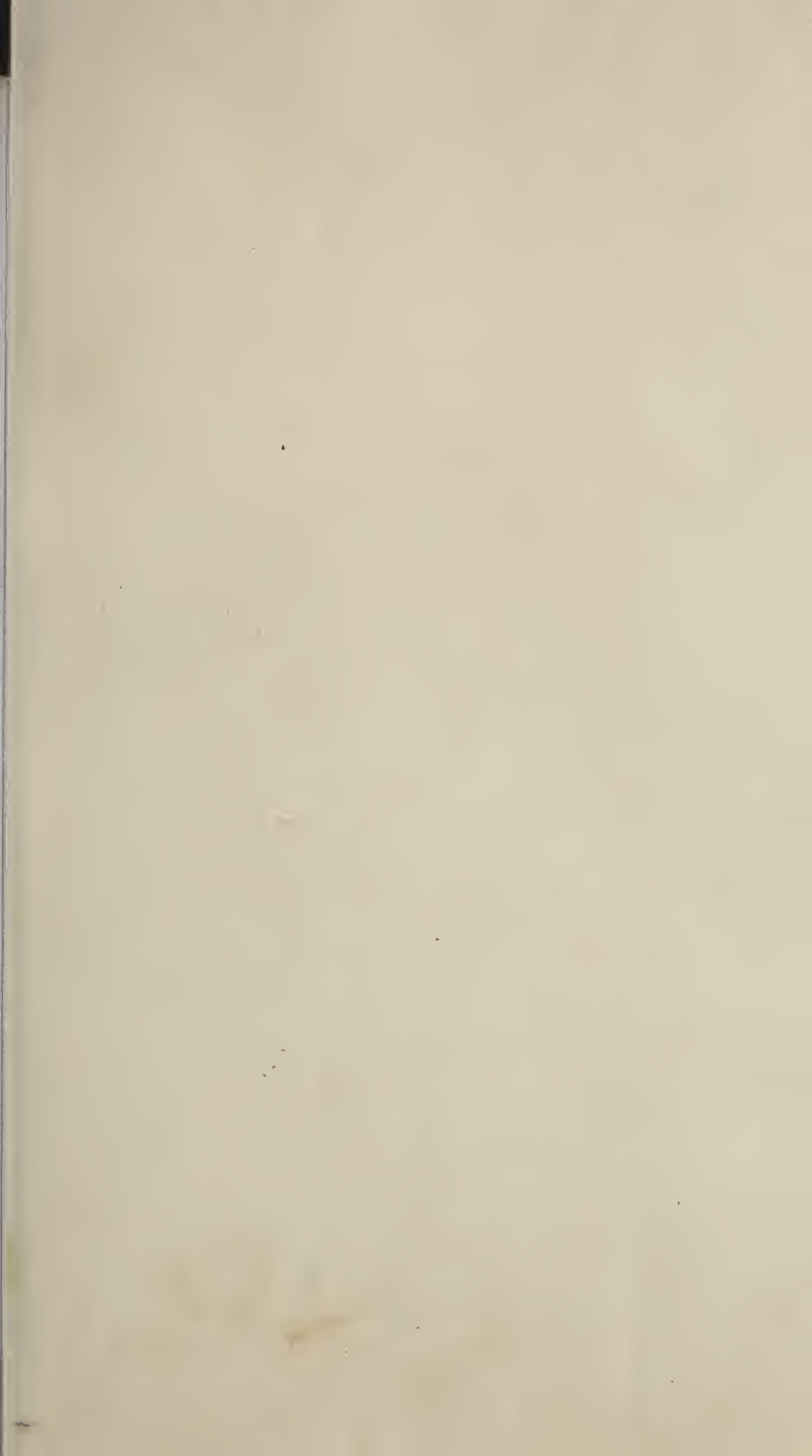
Savannah, Bap. ch., per Rev. J. G. Binney,	
Subscriptions,	467,75
Mon. con.,	94,63
Ladies' Miss. Sewing Circle,	72,67
Sabbath school, for educating heathen children,	34,00
	<u>669,05</u>

*Ohio.*

Mrs. John Smith	2,00
A widowed mother and daughter	25,00
Cincinnati, 9th St. ch. Fem. Bur. Miss. Soc., Miss Mary Vaunester tr.,	40,00
Richard A. Denman	33,00
Piequa, col. after sermon, do., mon. con.,	12,32
do., Female Sewing Soc.,	7,18
Lost Creek, Rev. W. Hance do., Wm. C. Knight	5,00
do., Miss Maria Batson	1,00
do., James Frazer	20,00
do., Mrs. Nancy A. Barnes	25,00
do., T. Kindelsberger	1,00
Troy, collection,	6,12
Lockland, do.,	7,00
Bethel ch., Hamilton Co.,	11,00
West Union, balance of collection,	5,00
Lebanon, East Bap. ch., mon. con.,	20,00
Goshen, Bap. ch., do. do.,	5,00
Rev. J. T. Robert	5,00
Bethany, Bap. ch., per M. Allgood,	7,32
Winchester, A. D.	3,54
Thomas Milnor	2,50
King's Creek, collection,	5,00
Greenfield, do.,	12,50
Rue Vars, for Karen Miss.,	5,00
Mrs. Mary Vars	5,00
Mrs. Esther Bronson, and a gold ring,	1,00
Rev. John Blodget	1,50
New Carlisle, mon. con., per W. A. Smith, tr.,	7,00
A friend	12,00
Rev. T. J. Price	2,50
Ohio Auxiliary Soc., J. B. Wheaton tr.,	700,00
per Rev. Alfred Bennett, Agent of the Board,	908,68

*Legacy.*

Eastham, Mass., estate of Polly Smith Freeman, D. Mayo executor, per Miss Thankful F. Smith,	25,00
Gold rings and beads sold,	6,00
	<u>\$3656,52</u>



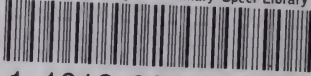


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